

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, MARCH 18, 1915

NEW SERIES VOL. XVII, NO. 11

KINGDOM BRIEFS

Brother C. H. Mize, chaplain of the penitentiary, was married recently and looks like a new man.

Some one has said that "dun" is what a creditor calls a statement of an account that he desires not to pay.

Over one hundred of Philadelphia's best business men met recently to express their approval and appreciation of "Billy" Sunday's work in their city.

Buy the books of the Teacher Training Course from The Baptist Record, Jackson, Miss. A list of the books in the course and the post-graduate work will be sent free on application.

Brother W. Y. Quisenberry is in Jackson this week in the interest of the Judson Centennial. He preached at the First church Sunday morning and the Second church at night. He is hopeful of good returns.

Besides chapel cars which serve as places for holding evangelistic meetings in places having no adequate church accommodations, the American Baptist Publication Society has three gospel cruisers which work along the coast where needed. The latest is one named in honor of Robt. G. Seymour.

The church at Senatobia resolved recently to continue paying the pastor the same salary in spite of the hard times and press all collections for benevolence as heretofore. They also strongly express their appreciation of Pastor Cinnamon, who is now in his eighth year, and rejoicing in evidences of prosperity in all departments of the church's work.

The three Baptist churches in Jackson had last week Brethren Flake and Holcomb with them conducting training classes. They studied the B. Y. P. U. Manual, the Convention Normal Manual, and Talks to the Training Class. These three groups were well attended and did good work. We are sorry that on account of sickness Brother Flake had to give up his class before the week was out.

The atheist, according to the Bible, is not necessarily a man who denies the existence of God, but one who is simply without God; one in whose life there is no place for God, no thought of Him, no recognition of His authority, no consciousness of His presence. One who lives exactly as he would live if there were no God is an atheist. Does it make a difference to you that God exists? What difference does it make? He is Lord of all.

E. L. Wesson reports, "With joy of heart I write to tell of our great meeting. Brother James B. Leavell was with us. God greatly blessed us. I honestly believe that we had the best preaching that I ever heard in a series of meetings. Thirty-six stood on the last night of the meeting and shook hands with the people as having believed in Christ. The meeting seemed to reach the Sunday School especially. Sixteen approved for baptism thus far."

To any pastor who will send the names of members of his church, not now taking The Baptist Record, we promise to send the paper for one month to those members free of charge, if at the end of the month the pastor will ask each one personally if he does not wish to subscribe for the paper. This is good for three months.

Information concerning hotels in Houston, Texas, is published this week for the benefit of those expecting to attend the Southern Baptist Convention in May. It may be well for you to clip out this column and preserve it for future reference, as it will not be published again.

MISSION CALENDAR

HOME MISSIONS.

Received to March 12.....	\$ 6,729.82
From March 1 to March 12....	311.65
Total received to March 12....	7,041.47
Apportionment	31,000.00
Yet to be raised.....	23,958.53

FOREIGN MISSIONS.

Received to March 12.....	\$ 8,806.92
From March 1 to March 12....	334.12
Total received to March 12....	9,141.04
Apportionment	42,000.00
Yet to be raised.....	32,858.96

Books close April 30th.

You will find in this issue an article taken from the Christian Index of Georgia, on "How Baptist Money is Wasted." It proposes an economical plan for enlisting the people in denominational work. It is a growing and intense conviction of the editor and of some others that the cheapest enlistment work that can be done is getting all our people to read the denominational papers. Some have been afraid to urge it for fear of being misunderstood, but the time is coming and now is, when silence is a sin.

I. N. Yohanan, a Persian who is a missionary to the Mohammedans of his own country, is now in this country, but his wife and several children are in Persia. He is unable to hear from them, and is afraid they have been victims of the persecutions that have broken out there since Russia has had to remove her soldiers from the country. The State Board of Kentucky is asking contributions for their relief.

Frequently we see some such remark as this: "Only one-third of our members in one-half of the churches give anything to spread the gospel beyond their own communities." We will simply have to be shown before we believe it.

One of our Northern exchanges says that Southern Baptists' contribution to state, home and foreign missions increased nearly one million dollars in the last ten years—over two hundred and fifty per cent.

Roscoe Meadows, from Winchester, Tenn., accepts the call of the church at Shubuta. He is well spoken of by friends.

Brother Farr was at Braxton Sunday in the interest of the college equipment campaign. The churches keep him happy by keeping him busy.

The church at Crystal Springs shows many indications of growth and Pastor Howse is happy. Among other things, they defied hard times and increased the pastor's salary.

There is only one Protestant on the Boston City Council. He is a Baptist, and the president of the council, Geo. W. Coleman. Here's hoping that his company will improve.

The editor received a chain prayer letter recently. That is a reflection on the intelligence of both the sender and receiver. "How long, ye simple ones, will ye love simplicity?"

Are you among the number who are providing for a ticket to the Southern Baptist Convention by securing fifteen or more subscribers to The Record? The way is open to you.

Rev. Bryan Simmons has been called to and has accepted the pastorate of the church at Morton for half time. He expects to move on the field and preach to other churches within reach.

Brother Barnett, of the Alabama Baptist, seems to be having a great deal of fun trying to collect from his subscribers. Here is one of his choice sentences: "Just at present this editor is saving himself from nervous prostration by the diverting pastime of dunning the 'delinquents.' It's a diversion pure and simple; there is no money in it."

More than one-third of the states of the Union now are under prohibition laws. Even Pennsylvania is talking about having local option. One can walk across America now without stepping on "wet" territory. The new superdreadnaught battleship, "Oklahoma," was very properly "christened" with water. The "flying squadron" is in Jackson for three days this week.

The reports from Atlanta show total collections for home missions, \$122,286 up to March 15th, leaving \$338,964 to be gotten by April 30. Mississippi's contribution to that date is \$6,990, leaving \$24,010 to be secured. We are short of the amounts this time last year, both in the State and in the South. But there is time and strength to recover. We haven't done half our best.

Mrs. Jno. D. Rockefeller died at their home on March 12. She was the wife of the richest man in the world and one of the largest givers. She was a school mate of her husband, his first and only sweetheart. They were married in 1864, and to them were given four children. She was a home keeper and home maker, had no love for society, did not play cards or attend theatres. She was seventy-five years old. She, with her husband, was a Baptist. She has been an invalid for about ten years.

CONTRIBUTED ARTICLES

MISSIONARY LESSON.

March 23, 1915.

Psalm 2.

Introduction.

For the last few years, throughout the non-Christian world, there are unmistakable signs of the awakening of the great peoples from their long sleep. Through the whole of Asia, a ferment is in process, which has spread from the intellectual leaders and is fast taking possession of the masses. It affects over three-fourths of the human race, including peoples of high intelligence and ancient civilization. The leaders are concerned with the questions of enlightenment, of intellectual and social freedom, of economic development and of national efficiency.

The changes and transformation that are in progress in these non-Christian nations are not confined to the political, social and commercial spheres, but are affecting the religious also, and in two quite opposite directions. On the one hand, by the removing of old prejudices, the way is unmistakably being prepared for the acceptance of Christianity by large masses of the people in many lands, and in this aspect all that is happening is full of hope.

On the world-wide battlefield of Christianity, while there are apparent discouragements in some parts of the field, and while certain divisions of the Christian forces are being hard pressed by the forces that oppose, taking the world as a whole, victory is assured if the present campaign be adequately supported and pressed.

The present changing and plastic condition of the non-Christian nations, the forces at work which tend to make the progress of Christianity increasingly difficult, and the rising spiritual tide observable in many parts of Asia and Africa, combine to constitute an irresistible call to the Christian church to carry the gospel to all the non-Christian world before the present opportunity passes away.

The apathy and indifference manifested today among Christians are the greatest discouragements and hindrances to the extension of the missionaries' work.

The present situation on the mission field requires something more than adequate plan of campaign and an adequate home base for missionary operations. There is even a greater need of an efficient church on the mission field. The evangelization of the non-Christian world is not alone a European and a North American enterprise; it is to an even greater degree an Asiatic, an African, and a South American enterprise.

The world's evangelization is a divine enterprise; the Spirit of God is the great Missioner, and only as He dominates the work and workers, can we hope for success in the undertaking to carry the knowledge of Christ to all people.

It is clear that the church with the assured manifestation of the power of God can by adequate planning, by the creation of a strong home base, and by the development of efficient forces on the mission field, meet the present unique situation.

Lesson Teachings.

The Rage of the Heathen.—In this Psalm there are four distinct divisions of three verses each. The first describes in strong language the attitude of the heathen toward God. In Romans 8:7, St. Paul speaks of how "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." And the reason that the carnal mind cannot be subject to the law of God is set forth in Isaiah 55:8, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." With such disparity in mind, morals and measure between God and man, there can be no harmony until the natural man becomes the indwelling place of the divine life. It is interesting to note the fulfillment of this prophecy in the incident related in the fourth chapter of the Acts of the apostles. It is through God's grace that we today are not in the same attitude toward Him as the heathen. Not through our own merits are we saved. "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God." "The fool hath said in his heart, There is no God." The root idea of the word "fool" is a pair of bellows, a windbag, the puffed cheek of a buffoon. So when the heathen rage and the kings of earth set themselves, and the rulers take counsel together, against the Lord and against His anointed, it is all, in God's sight, but a windbag or the inflated cheeks of the buffoon. "One would have expected that so great a blessing to this world should have been universally welcomed and embraced, and that every sheaf should have immediately bowed to that of the Messiah, and all the crowns and scepters on earth should have been laid at His feet." But, instead, the carnal minds, like a heathen god, stood aloof, with both jaws puffed out, and in their self-importance they say, "Let us break their bands asunder." So, many people regard the Christian as one held in bondage, and often are heard to say that "I love to do certain things and for this reason cannot join the church," forgetting, indeed, that the Christian is the only free man; for when one has given himself to Christ, he is no longer a slave to those lighter pleasures which destroy the better sentiments of life.

God's Disdain of the Heathen.—One of the pitiable scenes of life is to see a man quarreling with God. This attitude toward God is not confined to the heathen. Sometimes a devout worker and a liberal giver is overtaken by misfortune, and in consequence he

absolutely discontinues his religious activities, apparently for no reason other than that he has been the subject of misfortune. Or sometimes a man loses a loved one, as a wife or child, and because he cannot understand the providences of God, he shows a rebellious spirit. When men think thus to put God to shame, it is they that are held in derision, and in the act fulfill Isaiah's words, "The virgin, the daughter of Zion, hath despised thee and laughed thee to scorn." "We cannot expect that God should be reconciled to us, or will be pleased in us, but in and through the anointed, and therefore, if we affront and reject Him, we sin against the remedy and forfeit the benefit of His interposal between us and God." When the author of this Psalm had been established as king, "and the king and his men went to Jerusalem unto the Jebusites, the inhabitants of the land, which spake unto David saying, Except thou take away the blind and the lame, thou shalt not come in hither." Notwithstanding their taunts, the king took the stronghold, and most likely had this incident in his mind when he wrote this Psalm. And as David was lifted up on the stronghold of Zion, so is our Christ at the right hand of the Father, and has all power in heaven and in earth, and the promise from the Father of the heathen for an inheritance, and from the hill of God's holiness shall go forth the law and he shall rule forever and forever.

The Destiny of the Heathen.—Without doubt it is God's purpose to bring all peoples unto Himself. When this task shall have been accomplished, then shall they see the Son of Man coming in a cloud with power and great glory. But He is entitled to all this glory for He is the only begotten of the Father. In Hebrews 1:5 the author refers to this seventh verse as proof that Christ is greater than the angels. And because He is the Son of God, He partakes of the nature of God and is worthy to rule as king on the holy hill of Zion. God Himself considers the Son worthy, for "All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee." (Ps. 22:27.) Again we read, "I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." (Isa. 49:6.) If Christ is to be known and recognized as King throughout the world, how is this to be brought about? I do not know why, but I do know that it is a fact, that God has chosen the instrumentality of human agency to spread the gospel throughout the world. If this be true, then there is an awful responsibility resting on the redeemed of the Lord to see that this saving efficacy is made known to the lost. Only those shall be saved who call upon the name of the Lord. How shall they call on Him in whom they have not believed? and how shall they believe in Him in whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? (Rom. 14:15) and how can they be sent without the money? and how can the money be forthcoming except God's people furnish it? What then is the destiny of the heathen? It is that they shall have

the opportunity of believing on the Lord, and in this opportunity many are acknowledging Him, and in the future, I believe, many more will acknowledge Him as Lord and Master, and thus enjoy the blessing which God has provided.

Salvation for the Heathen.—While God is all powerful, He is at the same time merciful, and exhorts all to come to Him and live. His exhortation to the kings to be wise is significant. "Wisdom is the principal thing, therefore get wisdom." But what is wisdom? "The fear of the Lord is the beginning of wisdom," and the complete wisdom is Christ, for "Unto them which are called, both Jews and Greeks, Christ, the power of God and the wisdom of God" (I Cor. 1:24). In order to be wise there must be instruction. The instruction that makes wise unto salvation is the instruction from God's Word and upon those who are wise unto salvation rest the responsibility of instructing those who are not wise. Oh! the greatness of the task, and, too, the glory of the work. After becoming wise, is the obligation of service. But we should serve Him with fear, and rejoice with trembling, and thus carry out the apostle's injunction made to Philipians, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Under the figure of kissing the Son, men are urged to make peace with God. Cease to quarrel with Him, cease to disobey Him in any way. Instead of rebellion, men are exhorted to honor God. Those who do not accept Him are warned that He will be angry, but in the same breath comes that final word, "Blessed are all they that put their trust in Him." So the rewards of the heathen who serve God are the same as to us who serve Him. "For there is no respect of persons with God." "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved."

AT TUPELO.

The State Sunday School workers will meet at Tupelo, April 7-8-9. A good and profitable program will be published later. The out-of-State speakers are well known to up-to-date Sunday School people as world leaders. Hear them.

Mr. W. C. Pearce, International Adult Superintendent, Chicago;

Mrs. Mary F. Bryner, International Elementary Superintendent, Chicago;

Mr. Jno. R. Pepper, a big business man and Superintendent, Memphis;

Mr. W. N. Wiggins, General Secretary of Texas.

Miss Elizabeth Kilpatrick, Nashville, Tennessee;

Prof. Frank James, Atlanta, Ga.

All denominational workers invited. Over fifty of our leaders will participate in the program. Conferences covering every phase of the work. Free entertainment. Write Mr. W. X. Wilson. Reduced rates. Everybody invited. Come.

W. FRED LONG.

Education Commission

LAUREL.

The First church and Kingston responded to the "call" last Sunday and increased the college fund by about \$1,300, the First church giving about \$850, and Kingston, \$450. Some of the best givers are yet to be seen. Brother Parker's church will be visited a little later. Much more will be gotten in Laurel yet. More than \$18,000 to date.

FARR and BYRD.

Clarke Memorial College

THINGS THAT COUNT.

Every institution has its crisis. Every crisis calls out heroic spirits. The younger generation hears the thrilling stories of the bitter struggles of Mississippi College in her infant days, and are spurred on to greater achievements.

The history of every great institution falls into two epochs. There is the epoch of foundation and preparation work; and that is the era of obscurity and constructive building. Then, there is the epoch of fruition and success; and that is the era of acclamation and honor.

Mississippi College has had its era of obscurity and constructive building. In that era plans were laid well for the future by those who stood at the helm in those dark days. The names of such men as Gambrell, Ratliff, Webb, Martin, Venable and Lowrey now loom big before the eyes of the youth of the land.

Now she is in the epoch of fruition and success, and every true, loyal Baptist delights to honor her and co-operate with her great president and royal faculty.

Clarke Memorial College and the Woman's College are now in the first epoch of their history—the period of preparation and obscurity. Perhaps some of the supporters of these great institutions will not like to be placed in this period, nevertheless, it is true. They would not object had they known something of their struggles this year.

This leads me to say a word about the faculty of Clarke College, that I believe every Baptist should know. I give honor to whom honor is due. I take off my hat to all the men and women who have brought Mississippi College and the Woman's College to their present standing. But never have I known of a more heroic, self-sacrificing set of men than those who compose the faculty of Clarke College. Since Christmas one member has been making a clean contribution of \$50 per month to the college. Another, \$70 per month. Two others, \$90. And still another, \$160 per month, and this member gives to the denomination \$150 they owed him for the first of the year. And they will continue to make this offering the rest of the session. This means the members of the faculty will have given at the end of this session, \$1,990.

A little while ago Brethren Byrd and Farr came to finish draining the bucket. Our

church did not respond with thousands, because we had already subscribed a little over a year ago, \$12,000 in order to meet the condition laid down by the Education Commission before the State Convention would take over the college. This explains why we could not come again, yet so soon.

Despite the pinches of the past, the faculty and students gave \$2,400. The senior class gave \$900. Almost every student had a part in this splendid offering. We believe that \$17,000 in little better than a year from our church and college will reveal to the Baptists of the State the spirit and the material we have here.

It seems to me that a spirit like this, and a giving after this fashion should stir the heart of every Baptist in the State. This is a time that calls for men—men with rich, red blood in their veins. Men who have struck the word failure from their vocabulary. Men who will stand faithfully by Byrd and Farr and help them to raise in a glorious way the \$100,000 for the Woman's College and Clarke Memorial. This is our task. And I believe we are men enough to rally to the standard and carry our purpose out to a glorious end. With every pastor helping, and no one hindering, it shall be done.

Yours for victory,

W. M. BOSTICK.

SEMINARY IN NEW ORLEANS.

I am much interested in the proposed Baptist theological seminary at New Orleans, where a suitable plot of ground has been offered us for this purpose, free of cost.

Louisiana offers wonderful opportunities for Baptist conquests and New Orleans presents a mighty challenge to us. The opportunities and the challenge will increase in magnitude in proportion to the great tides of immigration that are sure to come in with the opening of the Panama canal and as a result of the great Eastern war and the turmoil in Mexico.

A great training "school of the prophets" would be of untold value in the equipment of our officers and soldiers for this mighty spiritual conflict to which we are summoned. As goes New Orleans and Louisiana in future years, so will go surrounding communities. Now is the time for these communities to assist Louisiana in the undertaking of large things for the present and in projecting a mighty program for the future.

Large numbers of most excellent men will never be equipped for service without such a school. Their home affiliations and financial conditions preclude their going to other states for their training.

The addition to our Baptist forces in New Orleans of a strong body of seminary professors and students would greatly inspire them and add to the effectiveness of our churches there.

Here is an opportunity for men to invest money in the Lord's work where it will bear immediate fruit and bring constantly increasing results for the glory of our Lord until the end of time.

B. F. GEHRING.

Baton Rouge, La.

The Baptist Record

160 East Capitol St. Jackson, Mississippi

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI

— by the —
Mississippi Baptist Publishing Company
P. I. LIPSEY, Editor

Entered at the postoffice at Jackson, Miss.,
as second-class matter.

When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrearsages will be paid before ordering paper stopped.
Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriages notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

STRONG CONVICTION AND STRONG LANGUAGE.

There is no surer sign of moral degeneracy and intellectual waning than the loss of profound conviction which manifests itself in a fastidious concern for incidentals and a corresponding indifference to the things that are essential, genuine and of profound moral worth. There are not a few who are solicitous about the niceties of speech that evince no concern for the things that make for righteousness and accompany salvation. The story goes that a Boston young lady, finding herself, or being found by a gentleman, over her head in the ocean surf and about to be drowned, was rescued by a stalwart swimmer, was being towed ashore by him. He admonished her to "hold on tight." Spewing the water from her mouth and nostrils in a difficult effort to reply, she said, "You-ugh-ought to-ugh-say, 'Hold on tightly.'" There are just such people in the pews today, have been in other generations, were in Ezekiel's day, who can admire a musical voice, an artistic gesture, a rounded period or a polished peroration; but who wouldn't know the truth if they met it in the middle of the road; or if they knew it would think it was "horrid." Like Dickens' prim spinster, they have their mouths always primed to say "prunes and prisms," and think a gospel in the vernacular of today is vulgar. They ought to worship in a dead language.

The Baptist Record is no advocate of coarseness, nor specialist in slang, but it is a moral weakness worse than effeminacy to object to a man's preaching the gospel in plain language of everyday life, and dressing a sermon in working clothes. The life of the sermon is more than the raiment, it wears. The truth is the essential thing. Does the preacher exalt Jesus Christ? does he preach the atoning blood? does he unmask sin? does he call a spade a spade? This is the test of preaching. John the Baptist wore camel's hair and a leathern strap, and his sermons looked just like him. Do you object to the preacher calling people names? Did not John the Baptist call them sons of snakes or generation of vipers? Did Jesus and Paul not speak of some as dogs?

THE BAPTIST RECORD

Thursday, March 18, 1915.

Strong language is the expression of strong conviction, strong love and correspondingly strong hate. If the moral nature is healthful, the convictions will be strong and the speech outright. When a builder looks for sand to make good mortar he wants sand with sharp edges on it, not some that has been rolled in the stream or packed in the road till it has all the corners worn off. Jesus said, "On this rock I will build my church;" not out of this mud. He was looking for good granite rock. The kingdom of God is no place for moral molly-coddles. If the current of sin in man and in the world is to be turned, it must be done by solid masonry, not by clay dams. Strong language does not need to smell like leeks or limburger cheese, but the word must be a sword that shall pierce to the dividing asunder of soul and spirit. Ezekiel lived in an age that liked smooth things, but he was told to harden his forehead and set his face like flint.

A SON OF EXORTATION.

This is the title or surname which the apostles gave to Joseph, a Levite, a man of Cyprus who gave all he had to supply the wants of the poor, and later was the first to welcome Saul of Tarsus the new convert, still later becoming his fellow missionary on his first evangelizing tour among the Gentiles. But it is not so much the man but the name they gave him that now interests us, a name which entirely supplanted the other, for nobody knows him thereafter as Joseph but Barnabas or son of exhortation.

Barnabas was the Hebrew word which is translated for us in the fourth chapter of Acts as son of exhortation, or consolation. It is one of those meaningful words of which any effort at translation always proves inadequate, and so there are various words employed by the New Testament translators to convey its force. They call it, exhortation, consolation, comfort, encouragement and perhaps others. It is the word that in so many places, if not in every place, is closely related to the special work of the Holy Spirit. It is the same word that Jesus uses to designate the Holy Spirit when He says, "I will pray the Father and He shall give you another Comforter." Rather it is the word which indicates the work, whereas Jesus uses the word which indicates the person of the Holy Spirit. The latter has become familiar to us as paraclete, while the other is paracesis. Now this work this work so characteristic of the Holy Spirit as to furnish the name by which Jesus designates Him becomes a distinguishing mark of the disciples of Jesus.

There is nothing new in saying that the word designates one who is called alongside to give help. It may be in response to a wireless "S O S" call at sea or it may be a coach in an athletic contest who is called to the side of a runner or player to put heart into him when he needs it. Anyway, a son of exhortation is the man who filled with the Holy Spirit and guided by Him, under His influence, appears just at the place and time where he is needed to strengthen a wavering

resolution, put strength into a fainting spirit, or encourage one who is on the point of turning back. Or when one's body is burning with fever, racked with pain and our faith is sorely tried he comes as a soothing balm, a son of consolation. Or when the storm of grief breaks and threatens our hold on God, He comes to confirm and establish us in hope. Many a young man, in unried paths of Christian experience, has needed Him. Many a young convert trying to make his life helpful to others as Saul when he came back to Jerusalem, has rejoiced to find a Barnabas to help him stand. Many an aged saint fearing that his or her life has past the period of active service needs just such a kindly, thoughtful word that makes him willing to try to count for something in the kingdom. It is a wide, wide ministry, and deep as the soul's need. You will be surprised to see how many times this word appears under different names in the New Testament, and you will find that it opens the way for a beautiful, a manifold and a needed ministry as you become the agent through whom the strong and gentle Paraclete is doing His work of ministry.

KNOWING HOW TO GIVE.

When men think of giving ordinarily it seems a very simple matter, just getting rid of what you have to anybody that comes along or asks for it or that you hear of as being needy. If that were all, it were indeed a very simple affair. But when one puts conscience into it and wishes wisely to do the best he can with what he has for those he seeks to help, it becomes a matter for more serious thinking.

It is easy to imagine oneself a particularly generous giver and benevolent spirit by tossing out a coin to everybody who extends a hand, but it may be most unwise giving and injurious in its effects. It is certainly a very foolish and weak father or mother who grants every request of a child. It could hardly do more damage to deny every request than to grant every one. It would certainly be the ruin of any child to be given everything it wished or asked for. The discipline of denial may be and is one of the most wholesome experiences through which we pass in our journey from infancy to maturity.

Men of wealth and large business have no simple problem on their hands in the business of giving. Many of them wish to give, to give largely, but they wish it to go to proper objects and to accomplish the most good. This requires thought and planning. They are conscientious and wish to avoid mistakes. There is need of system and often of assistants and organization to carry out the plans. That is the reason for the General Education Board through which Mr. Rockefeller makes his contribution to education. That is the reason for the Rockefeller Foundation and the gifts for medical research. That is why Mr. Carnegie organized the church peace society.

Now if in our gifts to our children, if in personal philanthropy and large benevolence

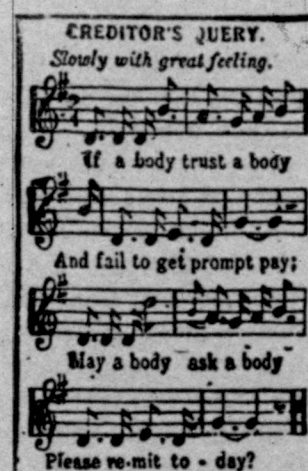
Thursday, March 18, 1915.

there is need of care, and thinking and planning in order to do the best for others; if sometimes our refusing or withholding causes surprise and disappointment to others, what shall we say or think of God's disposition of our requests which we lay before Him? Ordinarily we know when to give and when to refuse, what to give and what not to give. But God is infinite in wisdom and makes no mistakes. "If ye being evil know how to give good gifts to your children, how much more will your Father in heaven give good things to them that ask Him?" He knows what, when, how, and how much to give.

Often the gifts of those who make large contributions are made conditionally; so much is given on condition that so much shall be raised by the receiver, or upon other conditions. If this were not true the gift might become an actual injury to the one intended to be helped. So God makes His best gifts conditionally and only when we fulfill them can we receive the gift or be profited by it. It is true that God "gives to all men unconditionally and upbraids not," but not all of His gifts are so bestowed, not the best of them. They would be sadly misused. God "knows how" to give good gifts to them that ask Him.

THEY TRIED IT ON THEIR PIANOS.

It may be recalled by some readers of The Baptist Record that some weeks ago there was printed a modest editorial headed, "Try This Over on Your Piano," in which the following bit of lofty verse was introduced:



The mild purpose of this effusion, as some understood, was to encourage our friends to assist us by paying their subscriptions, if they were due. Some few responded. Others took a day off to consider the matter—and are still considering.

Among those who did respond were two friends as cheerful as ourselves, if one may be cheerful alone under the weight of the denomination's paper, which we sometimes doubt. These friends of ours were as musically inclined as ourselves, et sic scripserunt:

The Debtors' Answers.

The one:

(Allegro)

When a body duns a body
In so keen a way,
Any body'd steal \$2.00
And be glad to pay!

THE BAPTIST RECORD

5

The other:

(To be sung in a hurry, without regard for notes.)

If a body dun a body
With a funny song,
And a body cannot sing it,
Would you think it wrong—

For a body to return it
As a mild reply,
With a promise that he'd pay it
In the sweet bye and bye?

And the beauty of the verses is that they each sent their two dollars. Did you? If not, prithee, do.

SUPERSTITION IN CHINA.

The Chinese are noted for being one of the most materialistic and matter-of-fact of all peoples and yet they are as superstitious as any other heathen nation. Keen and able in their business dealings, they are yet full of credulity. In the large cities are to be found many fortune-tellers, physiognomists, phrenologists and witches. These charlatans ply a busy trade, as each man who is to be married, or desires to bury a parent, must select a "lucky" day and an auspicious place. The common people live in an atmosphere of superstition. Every important undertaking must first be considered in its bearings on the Yin and the Yang.

The Yang and the Yin represent the positive and the negative principles of nature and is the base of all Chinese philosophy of nature. It is a commingling of some sense with the most puerile nonsense, but the sense in it is as a grain of wheat in a bushel of chaff. The sun is Yang and the moon Yin; the heavens are Yang and the earth Yin. The Yang is the higher; the Yin the lower, hence it is no surprise to find that the Chinese regard man or the male principle as Yang and woman as Yin.

Recently I asked my Chinese teacher if he believed all the superstitions current. He replied, "I cannot say that I disbelieve them or that I believe them altogether." His attitude is that of the agnostic; he simply does not know, but considers it safer to propitiate the spirits and invisible influences lest woe befall him. This is the attitude of the educated Chinese of the old school. It is the attitude of the common people to some extent, too. In building a well, a red streamer is stuck above it; in building a house, red paper must be posted on the doors; if a man's house escapes in a general conflagration, he must not be congratulated—it would be unlucky, as the fire god might come back. A dead child is rarely buried, but is cast out for the dogs to eat, in fear that the evil spirit which took possession of the dead child might return if the body is not quickly disposed of. So the little corpse is literally "rung la;" that is, "cast away" for the dogs to fight over. This horrible practice is the result of superstition, for the Chinese have natural affection.

A long catalogue of superstitions might be enumerated, but a very common thing is the firm belief of the Chinese in the dragon

and in different kinds of dragons. There are numbers of Chinese today who claim to have seen these dragons. An intelligent Chinese boy, an employe in the postoffice, told me that there could be no doubt but that his father had seen a number of dragons disappearing themselves in the clouds one day near Keifeng. These dragons are not ordinary animals, but their appearance portend great events. The peace of the land depends on whether they are at ease or vice versa. A dragon was on the flag and coinage of China before the revolution and is in much of the architecture and art all over the country.

How can a country be free when its people are bound by all sorts of superstitions which affect their every-day life from birth to grave? Christian missionaries know the answer to this question. They know that there is no need to spend time fighting the thousand and one delusions of this heathen land. The Truth and Light of the Gospel must flood with brightness all the darkened corners. In the churches, hospitals and schools, this people shall learn of Christ their minds be enlightened, their bodies healed, their hearts filled with the love that casts out all fear. Christ makes them free and they are free indeed.

HENDON M. HARRIS.

Kaifeng, Honan, China, January, 1915.

Mississippi Womans College

STUDENT ACTIVITIES.

Saturday night the younger members of the Hermenians presented a program which was thoroughly enjoyed by the large audience.

Sunday morning Brother Zeno Wall supplied for us at the Immanuel church, giving a most inspiring sermon upon the outlook of world missions.

Sunday night the Glee Club gave a sacred concert at the First Baptist church which was attended by the whole student body, and an audience that packed the large new auditorium.

The Orphean Musical Club was the last lyceum attraction at the Woman's College auditorium, on Monday night.

The girls have had a strenuous week with their second term examinations, and are now in the last term of the year.

J. L. JOHNSON, JR.

Hattiesburg, Miss.

Does your W. M. U. or Y. W. A. need some money? Here is the best way to make it. Get ten of your members each to secure one new subscriber to The Baptist Record at \$2.00 per year. When you have sent the entire \$20.00 to The Baptist Record, they will send you immediately a check for \$10.00 for your society. This may be easily done if you get ten members to pledge themselves in the meeting to get one apiece before the next meeting. But remember that they must be new subscribers and renewals do not count. This offer is subject to withdrawal without notice, so you should get busy at once.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

Remember March 28th.

March 28th is Mission Day in the Sunday School.

The prospects are always just as bright as the promises of God and the faith of His people.

Mississippi Baptists are called upon to sacrifice as never before for the cause of Christ. We are able, but are we willing? Time will reveal.

The great heart of Christ was moved to compassion as he saw the multitudes without a shepherd. So should the hearts of His followers be moved by the thought of the world without a Savior.

In the midst of our enjoyments and blessings which have come to us in life, we should have an open ear to the cry of those who are calling for help. Our appeal now is an emergency call of the great missionary enterprise for which our denomination stands responsible. We must hear and respond, for we are able.

Some Things to Do.

Christ tells us that we are His disciples, if we do the things that He commands us. In another place He gives His kingdom command, saying, "All authority in heaven and in earth is given unto me. go ye therefore and disciple the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to observe all things whatsoever I have commanded you."

This command is both to the individual Christian and the local church, which is a collective body of Christians. It is also a test of our faithfulness as well as a pledge of the divine presence.

In this crisis, how should Mississippi Baptists respond to this command? What should we do as an evidence of our loyalty to Christ when tested by this supreme injunction from His lips?

First, should we not inform ourselves about the kingdom movement which He initiated? This will include a study of His Word, in which we find the principles which are to govern the kingdom set forth. It would also include a study of the Acts of the apostles of all the centuries; it would include as well, a study of heathen lands and the conditions which maintain there. We would do more if we knew more. May the Lord hasten the day when we shall know more about the work which He has given us to do.

Second, should we not pray over kingdom interests? Christ looked out upon the people on one occasion and said, "Men say that

there are three months to the harvest, but behold, the fields are already white unto the harvest. Pray ye, therefore, the Lord of the harvest that He send laborers into the harvest." If we could but lift up our eyes and see the fields today, we would find that they are white unto the harvest. May we not only pray for Him to send laborers and make men willing to go, but may we also pray that the Lord will make us willing to furnish the means by which these laborers are to carry on His work.

A pastor in a certain city, while passing through a street, heard a cry in an upper room. He rushed up and found a woman dying, on a bed of straw. Two or three children were crying in the room. He fell upon his knees and cried out to God for help, and said, "Oh, Lord, send help, or I will all but be tempted to believe that you are not able to help!" As the prayer left his lips, the conviction came into his heart as God spoke to his soul, saying, "I have sent you—help them yourself." As we pray for the advancement of the kingdom, may the conviction come into our own hearts that God has called us into the kingdom for this very purpose.

Concerning the Collection.

Paul, the great apostle, once wrote to the churches which he had established concerning the collection. Hence, in calling the attention of our people to the collection, we are apostolic, at least in having the apostolic practice as a precedent.

Now, of course, all of our churches should take a collection for home and foreign missions. I say this in all candor and in all sincerity. The church that does not take a collection never gives any money for missions. Some kind of an offering must be made. There are no miracles performed this day and time. Christ, when He was here, it was true, caught a fish and out of his mouth, He got the taxes for Himself and His disciples. But there are no feats of this kind performed today for the advancement of the kingdom. The only source of revenue to the kingdom of God is the gifts of the people of God.

It is just here that our Lord tests our allegiance to Him. The kingdom command which should govern us, is a test of our faithfulness. This command requires that we should either go ourselves or send someone else. To send someone else is to pay their way. There is no other way to be obedient to God's command, if we are not willing to go ourselves. Therefore the individual Christian or the church that refuses to contribute to the advancement of the kingdom is disobedient to its Lord and disloyal to the trust that He left.

There are several things which, as pastors and people, we should do in order to make the collections for home and foreign missions

what they ought to be this year. I am free to say that there must be heroic giving on our part and if heroic giving, then there must be careful preparation and planning.

First, I think we should pray about the collection. Let us ask the Lord to make us liberal; ask Him to make us prosperous in order that we may be liberal; ask Him to open our eyes to our duty; to save us from the money habit, from stinginess and covetousness, which is idolatry; pray that the Lord will help us to get on our hearts the appeal that comes ringing from the cross where the life of Christ pleads with us to give ourselves to Him for service. No church can have a season of preparation like this without being strengthened in its Christian life; without making a contribution to mission work.

Second, let us plan for it. If we are going to take a collection for home and foreign missions, then we should make careful preparation so that the collection will be worthy of us, worthy of a people who love the Lord. Without this planning, the collection will be a failure. Literature should be distributed, prayers should be made, sermons should be preached and the interests of the kingdom should be brought to the attention of the people, and everything possible done to lay on the hearts of the brethren the work that they ought to be interested in, and that they will be interested in if they are properly informed.

Third, we should push the collection. What I mean by pushing the collection is that we insist upon its coming off, and push the campaign until every member of the church has been led to take part in it. One of the great troubles that we confront today is that so few of our people are giving to the work. Last year, something like four hundred churches in Mississippi gave nothing to home and foreign missions, and I dare say that out of the thousand contributing churches, at least fifty per cent of the members gave absolutely nothing. If we increase our contributions this year, it must be by increasing the number of contributors. Therefore, we must push the collection. Push it until it gets hold of every member in the church—and they contribute something.

Fourth, be sure and have the collection before the first of May. Do not let circumstances divert you; do not let the whims of some who say that the times are too hard turn you aside. Times are always hard if you listen to some people. I have never yet seen a time that I could not find men who would vow that the whole world was going to the pow-wows. There is plenty of money in the country, therefore, insist upon the church doing its duty. Remember that the books close at twelve o'clock, April 30th, and all money to be counted in this work must be in hand before that day.

Since we have the best set of pastors in Mississippi that can be found in any state, I feel confident that when the figures are footed up, Mississippi will be found doing her part this year in the cause of the Master.

MISSION COLLECTIONS AMONG COUNTRY PEOPLE IN COUNTRY PRODUCE.

T. J. Moore.

We are trying it out in Leaf River church. We began in January by getting the ladies to save for missions all the Sunday eggs gathered up to May first. On last third Saturday, monthly conference day, the church agreed to take the foreign and home mission collection jointly, rounding out by the third Sunday in April, and to take the offering in commodities instead of cash except in cases where persons prefer to pay cash.

Our plan is: At our March meeting we will take a public subscription in corn, meat, lard, meal, butter, molasses, potatoes, peas, chickens, beans, canned goods, peanuts, etc. On Monday morning, as many wagons as necessary, will start to gather up what may be promised and see all members pledged or unpledged and try to get something from each member, taking any amount, from one pound of meat or lard or one gallon of molasses, meal from the barrel, and getting it all together, deliver in Collins by three or four o'clock, p. m., and sell to local buyers or ship.

In some cases we hope to get additional donations from those who give the cash and in many cases donations from those who otherwise could not give.

In the wagons we will have boxes for meal, cans for lard, coops for chickens, etc. Money is scarce, but there is more produce among farmers than I have ever before known, and if approached judiciously, they will divide with God.

In behalf of the great need just now upon us for missions, I ask all pastors of country churches to give every member of their churches a chance to give of such things as they have, by the plan above suggested or otherwise.

Purvis, Miss.

WASTE OF BAPTIST MONEY MADE A NECESSITY.

Nearly every speaker in the recent Baptist men's meeting in Atlanta said that the one need in our denomination was information. That this is true, there can be no question. The things we have done have been accomplished as a result of information. The schools we have founded, the orphanage we have established and the hospital we have purchased are the monuments of information. The money we have given for ministerial education, for ministerial relief and for state, home and foreign missions, is the fruit of information. The reason our institutions are no better maintained, and the explanation for our meager contributions for missions are due to lack of information. Opposition to our denominational schools and to mission work in foreign lands is due to the same thing.

There are three sources of information about our denominational work: The pastor, the officials of our boards and institutions and the printed page.

The opportunity of the pastor to give out denominational information is limited. Those who preach every Sunday to one church have to prepare and deliver two sermons every week, and they do not feel like taking the preaching hour, attended by many who are not Christians, in giving out denominational information. Besides, there is no one service at which they could inform all their people. They are not there. The pastor who preaches only once a month at a church has less opportunity to inform his people about our co-operative work. The pastors cannot do their other work and give their people full information about all our denominational enterprises.

The officials of our boards and institutions cannot come in personal touch with all the members of the churches. It would take one man six years and seven months, visiting one church every day, to reach all the churches in Georgia. If this were done, not more than half the members would be seen, and not half the information needed could be given. It would take six men one year and one month, each making a church every day, to reach all the churches in Georgia, with no better results. This method of getting information to the churches is too expensive. Six good men would cost in salaries and expenses more than \$15,000 a year. It would be money well spent if information could not be given to them in a more effective and economical way.

The third means of informing the people is through the printed page. This may be done by printing and distributing tracts. We would not underrate the informing value of tracts. But it would require an issue of 50,000 to put one tract in every Baptist family in Georgia. To send out a new tract every month to every Baptist family in the State would require 600,000, and to send out one every week would require 2,600,000 a year. The cost of writing and printing would be immense, and the cost of labor and postage in getting them to the people would be equally as great, if not greater. This method is too expensive, yet it would be worth the cost if we could inform our people by making the expenditure.

It must be admitted that the cheapest and most effective way to get information to the people is through the columns of The Christian Index. More information can be crowded into its thirty-two pages than could be put into a half-dozen tracts. There are fifty-two issues a year, and it reaches 12,000 families every week. It does not require a penny of mission money, nor orphan money, nor education money to get the information it contains into 12,000 families. It would pay our Mission Board to spend all the money appropriated for publicity in enlarging the circulation of the State Baptist paper. The money spent for publicity by our Home and Foreign Boards would be more effective if spent for increasing the circulation of the Baptist papers in the various states in the territory of the Southern Baptist Convention.

The leaders of our denomination are forced to waste Baptist money in order to get in-

formation to the members of the churches because of the limited circulation of our State Baptist paper. The paper is indispensable as a medium of communication and its effectiveness is in proportion to its circulation. It would pay one hundred fold in denominational efficiency if the pastors and leaders in the churches would lay aside everything else and devote their energies, and money, too, if necessary, in a successful effort to put The Index in every family in their churches. It would result in regular and systematic contributions, without the necessity of strenuous campaigns with spasmodic giving, which have to be repeated to measure up to former records.

In saying this, we are expressing the views of two of the greatest denominational leaders in the South, and neither of them has any financial interest in denominational papers. One of these is Dr. George W. Truett, of Texas. He says:

"In general, I want to say that one of the weakest places in our denominational life is the neglect of the denominational paper. Surely most of us, if not all of us need the sharpest kind of rebuke for dereliction with reference to the denominational paper. It will pay, immeasurably pay, in all directions, pay perhaps beyond any other denominational investment for pastors, teachers, deacons, and all the rest to magnify the denominational paper. It ought to be counted a disgrace for any Baptist family not to receive the denominational paper."

There is not a man in our Baptist ranks who has had a broader range of experience and of observation, and who is a greater denominational statesman than Dr. J. B. Gambrell, of Texas. In a recent article in the Religious Herald, on "The State Paper as a Denominational Asset," among other things, he says:

"The thing which obtrudes itself when one begins to think seriously how to awaken, enlighten and enlist the dormant element in the denomination is a means of communication, a way to convey to the indifferent needed information. There is no getting along without letting the people know. That is as plain as a gate post. The state paper is the best, the only way to reach a vast number of people with needed information week by week. It fulfills the Scripture ideal of efficiency; line upon line, precept upon precept, here a little, there a little, etc. There never was another agency so well devised for and adapted to the needs of the masses as a weekly state paper. The limits of the circulation of the denominational state paper coincide almost exactly with the limits of denominational efficiency. All that I have said is trite it has been said so often and is so obvious. The amazing thing is that it has not worked in on us more. I hold that it is a first pastoral duty to grow the church. This must be done, of course, by growing the individuals as units, and then growing them together for church efficiency. To do this, the denominational paper is the pastor's best helper. We all know it. Why do we not act on it?"—The Christian Index.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR, Young People's Leader. Jackson
MISS MARY RATLIFF, College Correspondent. Raymond
MISS M. M. LACKEY, Corresponding Secretary-Treasurer. Jackson

CENTRAL COMMITTEE.
MRS. G. W. RILEY, President. Houston
MRS. J. F. HARRINGTON, Vice-President. Columbus
MRS. MARTIN BALL, Vice-President Northeast Division. Clarkdale
MRS. A. J. AVEN, Vice-President Northwest Division. Clinton
MRS. J. C. JARVIS, Vice-President Southeast Division. Laurel
MRS. RHODA ENOCHS, Recording Sec'y. Jackson
Messengers W. A. McComb, C. C. Longest, L. M. Hobbs, W. S. Smith, Jefferson Kent, I. P. Trotter, W. A. Borum, A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

The Orphanage Sunday School Literature.

Mrs. D. L. Fortenberry, of Hazlehurst, reports that she collected sufficient funds to meet the first quarter's dues on the Sunday School literature for our orphanage. She requests in this way that friends who see this will remember the second quarter is now nearly out, and all who feel disposed to help a little, will kindly do so.

"Inasmuch as ye have done it unto the least of these * * *

Delegates to the W. M. U., Houston, Texas.

The sisters will doubtless remember that the nominating committee at our State W. M. U. meeting provided that the first five names sent in from each of the four sections of the State should be appointed by the secretary; the next five as alternates. If you have a thought of attending the convention, send your name.

"Some Good Things."

It seems no one else will report the good things we have been enjoying in this little corner of the vineyard, and I feel that we should pass them on; for we are not dead, but some are sleeping—not getting the blessing that comes with such opportunities.

The first week in January was observed as a week of prayer for foreign missions and I am sure it was a week of blessing to those who were interested enough to lay aside the cares of life for a season, and come together to wait before the Lord; though, sad to say, so many missed it, for only the Gideon band came.

Then came the ministers' institute, which was a feast indeed. About seventy-five ministers were in attendance, and for five days we sat at the feet of Jesus and learned of Him. It was good to be there, for the precious truths of the gospel were opened up by earnest men of God, and our hearts did burn within us, and we have been going on our way rejoicing and thanking God for His blessed gospel.

The thirteenth of February, several of our women went to Ellisville to attend the union meeting of the societies of Lebanon Association. Only a few of the societies were represented, but we had a full house, and a good day. One more day's work for Jesus. The Scripture reading for the morning was on tithing, and an earnest talk was

made on our duty along this line; then followed a blackboard talk on "The Standard of Excellence," bringing out from the different messengers their points of attainment.

The afternoon session was opened by song, "All Hail the Power of Jesus' Name," followed by Scripture reading and talk on prayer. This was followed by Mrs. Johnson, of the Woman's College, who in her inimitable way gave a talk on "Training Our Young People." One on personal service by Mrs. Goode Montgomery, of Laurel, showing on blackboard the many ways leading from the church into the byways and hedges in our service for the Master. One told the story that was in that week's issue of The Record, "Help Somebody Today," which was a beautiful illustration of the former talk.

Our "dessert," of course, was last, and was a talk by our dear Miss Lackey, who had only a short time to say a great deal, but she said it, and the things that we needed most for efficiency was emphasized. A closing prayer, and thus ended a very happy day. I am sure it was a joy to our superintendent who had planned and prayed over it. It would greatly advance the cause if all associational superintendents would have the quarterly meetings, for good must result.

A MEMBER.

First Church, Hattiesburg.

Louisville W. M. U.

We are doing better; have organized a G. A., and they are sewing for the orphanage. Have decided on a mission study course. The January week of prayer was observed by a large per cent of the members and some young ladies. The March week of prayer is being observed with a good attendance. The G. A. meeting was with us Sunday. We close the week Friday with a social meeting in the home of a member. We find our pastor's wife a great help and an inspiration to us. A new W. M. U. has been organized in this association.

MRS. J. K. ARMSTRONG.

Report of Corresponding Secretary, March 3, 1915.

Two delightful trips distinguished February. The first of these was to Washington where I spoke twice at the Calvary and once at the Fifth Baptist churches. At each of these meetings we had large enthusiastic audiences, one of them being a gathering of business women. It was truly stimulating to see over sixty of them at the Valentine, George Washington supper, to hear their spiritual and yet practical toasts upon what warm hearts and true lives can mean in daily business and then to have them gather for the regular missionary program. At the other Calvary meeting, fully 150 women were present, several having come over from Alexandria, Va., for the occasion. It was a thoroughly impressive meeting, especially when the reports of the various standing committees were made. One of these was the cradle roll committee, which reminded me that some of us are not faithful in en-

listing the babes in the cradle that they may naturally burst forth into Sunbeams at three years of age. At the Fifth Baptist church a splendid evening service was held, the topic being "At Our Own Door." Several members volunteered to do definite personal service which was there asked of them.

Returning from Washington, there was much to be done in the way of the regular office correspondence and in furnishing two departments for Royal Service before I could leave on the 18th for Louisville. It is needless to say that to your officer the faculty, board and students of the Training School gave a most cordial welcome. The weather was splendid, and each of the seven days was brimful of work and pleasure. The pleasure might be inadequately described as follows: coming to know the fifty or more boarding students by individual or group conferences with them or by progressing daily from table to table where I shared with them delicious, home-made meals; meeting them and many others connected with the seminary and Training School at the latter's beautiful but very informal annual reception; going with them to several seminary classes where they sat in constant fear of having to recite but where they were so faithfully prepared to do so; going to the charming little camp fire play at the Good Will Center; making the rounds of the rooms, especially in the building purchased last April and which they proudly call "Summa" as though anything could be "higher" than the "House Beautiful" which is the time-revered name for the other building; and finding in these rooms the manifestation of wholesome friendship, womanly neatness and sacred regard for the privilege of study and private devotion.

With these and other pleasures too numerous to mention, but daily in my memory, the work was undertaken, itself an inseparable part of the pleasure. It consisted largely in the daily three-quarter of an hour talks on our organization literature. These talks were made at the evening chapel hour, many of the wives of seminary students being also present. In addition I also met with the central committee of the Kentucky W. M. U.; spoke twice at the Good Will Center, which by the way is growing so steadily and rapidly that soon we must plan for a Good Will Center enlargement fund; made a talk before the Louisville societies at the hospitable Crescent Hill Baptist church; and spoke on our W. M. U. work at the reception mentioned above.

Two heavily-laden months stretch out before us but this blessed week in the Training School makes even March and April seem easy! The atmosphere of the school is that of those who "take root downward and bear fruit upward," who by faith are unshaken and whose "works do follow them." Surely one who has been a part of that holy hush of their "morning watch," who has sat with them in their study of God's Word and who has followed in the wake of their personal service, must join "the army of the unafraid" and like them face the future.

Respectfully submitted,

KATHLEEN MALLORY.

ADVERTISING DEPARTMENT

—OF—

The Baptist Record

IN CHARGE OF

Jacobs & Co., Clinton, S. C.,

SOLICITING OFFICES:

New York—118 E. 28th St. E. L. Gould
Chicago—420 Advertising Bldg. W. B. Porcher
Detroit—Hotel Tullier C. L. Winn
St. Louis—1500 Central Natl. Bank Bldg.
Nashville—161 8th Ave. N. J. M. Riddle, Jr.
Atlanta—Wesley Memorial Bldg. J. B. Keough
Asheville, N. C.—421 S. Main St. G. H. Ligon
Philadelphia—161 Arch St. A. O'Daniel
Richmond, Va.—Murphy Hotel J. W. Ligon

CLEANSE THE BLOOD
AND AVOID DISEASE

When your blood is impure, weak, thin and debilitated, your system becomes susceptible to any or all diseases.

Put your blood in good condition. Hood's Sarsaparilla acts directly and peculiarly on the blood—it purifies, enriches and revitalizes it and builds up the whole system.

Hood's Sarsaparilla has stood the test of forty years. Get it today. It is sure to help you.

PANAMA EXPOSITION

If you want to see the great exposition, and have an ideal thirty days' tour of the West, write J. C. Mimms, Pastor Methodist Church, Belton, Texas. Fifteen years' experience in conducting private parties in this country and abroad.

STATE OF MISSISSIPPI

To W. H. Sloan, Springfield, Ohio:

You are commanded to appear before the Chancery Court First District of the County of Hinds, in said State, on the third Monday of May, 1915, to defend the suit in said court of Viney Sloan, wherein you are a defendant.

This 13th day of March, A. D., 1915.

W. W. DOWNING,
Clerk.

Jeff Kent, Solicitor.

Finds A Cure for Pellagra

All Skin Eruptions Gone. Doctors Now Convinced Mrs. Vaughn is Entirely Well.

Mrs. G. H. Vaughn, Millville, Ark., writes: "There is nothing I ever could do but what I can do it now. There is no sign of skin eruption. One of our local doctors told me that my cure was one of the grandest things that ever happened—not only for me, but for the whole community, to let them know that there is a cure for Pellagra."

"All the doctors that waited on me are convinced that your remedy is a real cure."

There's the true word from a cured patient. If you have Pellagra or know of anyone who suffers from Pellagra, it is your duty to consult the resourceful Baughn, who fought and conquered the dreadful malady right in the heart of the Pellagra belt in Alabama. The symptoms—hands red like sunburn, skin peeling off, sore mouth, the lips, throat and tongue a flaming red with much mucous and choking; indigestion and nausea; either diarrhoea or constipation.

There is hope. Get Baughn's Big Free Book on Pellagra, and learn about the remedy for Pellagra that has at last been found. Address American Compounding Co., Box 587-Y, Jasper, Ala., remembering money is refunded in any case where the remedy fails to cure.

FORTY-FIRST AVENUE CHURCH,
MERIDIAN.

Last Wednesday evening, March 3, a large number of the members and friends enjoyed a most delightful prayer and praise service, the meeting being led by a layman, as has been our custom for some time.

At the close of the service, the pastor extended the invitation and Brother and Sister Moke, of the South Side Church, were received by letter into the fellowship of the church. Our hearts were made to rejoice, when our pastor, Brother Webb, presented Jesus, the Savior of the World, one of our young ladies came forward, accepting Him as her personal Savior, and requesting baptism, and she joined the sixteen others who followed our Lord, both they and the pastor going down into the water and coming up out of the water, these being a part of those who had accepted Christ during our recent meeting, with Brother J. B. Degarmo.

Under the leadership of our faithful pastor, Bro. R. H. Webb, the church is developing into all good work, and is now fully organized along all lines of Baptist endeavor. The W. M. U. are this week holding a "Dollar Meeting" at which each one brings in a dollar or more of their own earnings, for missions, while the Y. W. A.'s also have their "Multiplying Meeting," at which they bring in the results of their investment for the Lord for 25 cents, many having increased their pounds many times, which is for the same purpose. Our Girls' Auxiliary, Royal Ambassadors and Sunbeam Band are doing fine work. The B. Y. P. U. have just elected new officers and are preparing to accomplish much in training for work. Our graded Bible school is second to none in the city, and we feel we have much to thank our Heavenly Father for in permitting us to take an active part in the work of His Kingdom.

B. F. JAMISON.

Meridian, Miss.

WANTED.

Christian man or woman to solicit funds for Old Men's Home in each town. Write to W. G. Frances, 327 S. President St., Jackson, Miss.

SOUTH AFRICAN SUNDAY SCHOOL
UNION ORGANIZED.

From Port Elizabeth, Cape of Good Hope, comes the report of the successful organization of the Sunday School forces of the Christian churches of South Africa. The need of such an organization has been felt by Christian workers in South Africa for several years. The World's Sunday School Association in 1911 offered \$750 per annum for two years toward the salary of an organizing secretary. At the time the offer could not be accepted, but the organization has now been effected and strenuous efforts are being made to win the million and a half children in South Africa to the Sunday School and the Sunday School's Christ.

EASTER GIFTS

FOR CHILDREN
COLORED PICTURE BIBLES
& TESTAMENTS

HOLMAN EDITIONS IN PURPLE BINDINGS

FOR SUNDAY SCHOOL SCHOLARS AND LITTLE CHILDREN

These special editions have been prepared to appeal to the child's own interest.

All efforts of the imagination and all descriptions in words cannot make the Land of the Bible as real and vivid as a walk through it by means of Pictures. There has been so little change in that part of the Orient that pictures of its scenes as they now are show the very places as they actually existed in the time of Jesus and the Apostles.

These Pictures illuminate in natural colors scenes and places taken from nature; and life in the Holy Land in manners, customs, dress and homes as they now exist, but so like olden times that one may imagine themselves going about with Jesus as He healed, taught and walked through the streets of Jerusalem. Each picture is accompanied by a complete description of the scene portrayed.

ALL OF THE FOLLOWING STYLES are bound in PURPLE SILK CLOTH, with PURPLE EDGES on book



GOLD
TITLES
and
GOLD
FLORAL
DESIGN

on cover, also containing sixteen beautiful Colored Pictures.

COLORED PICTURE BIBLES, PURPLE SILK CLOTH BINDINGS.

	PUBLISHERS' PRICES	OUR PRICES	
No. 5404. Large Minion Type Self-Pronouncing. Size 5 1/4 x 4 1/4 inches	1.00	.80	Post Paid
No. 5004. Clear Black Pearl Type. Size 5 1/4 x 3 1/4 inches	.70	.55	Post Paid
COLORED PICTURE NEW TESTAMENT, PURPLE SILK CLOTH BINDING.			
No. 2404. Large Minion Type Self-Pronouncing. Size 5 1/4 x 4 1/4 inches	.60	.40	Post Paid
NEW TESTAMENT VEST POCKET SIZE, PURPLE SILK CLOTH BINDING. Colored Frontispiece Only.			
No. 3104. Clear Agate Type Self-Pronouncing. Size 4 1/2 x 2 1/4 inches	.32	.25	Post Paid

MAIL ORDERS FILLED PROMPTLY BY

The Baptist Record

JACKSON, MISS.

Selected Books For Christian Workers

THE CONVENTION NORMAL COURSE

- | | |
|--|---|
| 1. "The New Convention Normal Manual" (Spilman, Leavell, and Burroughs); cloth, 50 cents; paper, 35 cents. | 7. "The Heart of the Old Testament" (Sampey); cloth, 50 cents; paper, 35 cents. |
| 2. "Winning to Christ—A Study in Evangelism" (Burroughs); cloth, 50 cents; paper, 35 cents. | 8. "New Testament History" (Maclear); 30 cents. |
| 3. "Talks with the Training Class" (Slattery); 50 cents. | POST GRADUATE COURSE WITH DIPLOMA |
| 4. "The Seven Laws of Teaching" (Gregory); 50 cents. | (offered for those holding Blue Seal Diplomas.) |
| 5. "The Graded Sunday School" (Beauchamp); cloth, 50 cents; paper, 35 cents. Optional books are offered for workers in each of the six departments of the Sunday School. Send for leaflet. | "The School of the Church" (Frost). \$1.00. |
| 6. "What Baptists Believe" (Wallace); cloth, 50 cents; paper, 35 cents; or "Doctrines of Our Faith" (Dargan); cloth, 50 cents; paper, 35 cents. | "The Way Made Plain" (Brookes). 75 cents. |
| | "The Making of a Teacher" (Brumbaugh), \$1.00. |
| | "Secrets of Sunday School Teaching" (Pell), \$1.00. |
| | "The Monuments and the Old Testament" (Price), \$1.50. |

27,000 Diplomas awarded. Descriptive literature free. Books may be studied individually or in class. Begin at any time. Send for "The Convention System of Teacher Training," by Educational Secretary P. E. Burroughs (25 cents).

BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENNESSEE

THICK, GLOSSY HAIR FREE FROM DANDRUFF

Girls! Try it! Hair gets soft, fluffy and beautiful—Get a 25 cent bottle of Danderine.

If you care for heavy hair that glistens with beauty and is radiant with life; has an incomparable softness and is fluffy and lustrous, try Danderine. Just one application doubles the beauty of your hair, besides it immediately dissolves every particle of dandruff. You can not have nice heavy, healthy hair if you have dandruff. This destructive scurf robs the hair of its lustre, its strength and its very life, and if not overcome it produces a feverishness and itching of the scalp; the hair roots flail, loosen and die; then the hair falls out fast. Surely get a 25-cent bottle of Knowlton's Danderine from any drug store and just try it.

SANDERS' BARNYARD MANURE DISTRIBUTOR

Pulverizes and drills 500 lbs. to 2 tons of manure evenly into furrows. Steel construction—light, strong. Boy can operate. Low price. Write for special offer and free booklet, today. SANDERS BROS. CO., 9 Nelson St., ATLANTA, GEORGIA.

Freckle-Face

Now is the Time to Get Rid of These Ugly Spots.

Do you know how easy it is to remove those ugly spots so that no one will call you freckle-face?

Simply get an ounce of othine, double strength, from your druggist, and a few applications should show you how easy it is to rid yourself of freckles and get a beautiful complexion. The sun and winds of February and March have a strong tendency to bring out freckles, and as a result more othine is sold in these months. Be sure to ask for the double strength othine, as this is sold under guarantee of money back if it fails to remove the freckles.

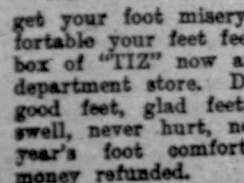
CABBAGE PLANTS

Grown in the open air on the sea coast of South Carolina. Large, strong plants. Prices, 1000 for \$1.25; 5000 for \$4.50, or 10000 for \$7.50. Enclose money order. Address The Meggett Plant Co., Box J, Meggett, S. C.

HOW "TIZ" HELPS SORE, TIRED FEET

Good-bye sore feet, burning feet, swollen feet, sweaty feet, smelling feet, tired feet.

Good-bye corns, callouses, bunions and raw spots. No more shoe tightness, no more limping with pain or drawing up your face in agony. "TIZ" is magical, acts right off. "TIZ" draws out all the poisonous exudations which puff up the feet. Use "TIZ" and forget your foot misery! Ah! how comfortable your feet feel. Get a 25 cent box of "TIZ" now at any druggist or department store. Don't suffer. Have good feet, glad feet, feet that never swell, never hurt, never get tired. A year's foot comfort guaranteed or money refunded.



I feel that the matter about which I am now writing you is one of very great importance and one that the people should know about.

There are two hundred and twenty-three children in our Orphans Home, and \$75,000.00 to \$90,000.00 worth of buildings. There is a six-inch water main within four hundred feet of the building, but only a three-fourths inch pipe to the building, and a half-inch pipe therein, and these two hundred and twenty-three children are packed in a three-story building, with absolutely no protection in the way of water and hose, and if there should be a fire, the probabilities are that more than half of them would be burned to death.

The readers of your paper will doubtless remember what a howl was sent up in the State of Mississippi, and in fact all over the United States, when some convicts in Mississippi burned a year ago, and how investigations were put on foot to find out who was to blame for the disaster. What would the result be if the one hundred and sixty thousand Baptists in Mississippi should hold back \$700.00 or \$800.00 which amount would give these children and this property protection, and in so doing we should see in all of the daily papers of the country, in flaming head-lines, that the Baptist Orphanage of Mississippi had been destroyed by fire, and that all, or half, or even one of the children had been burned as the result of our carelessness in not providing some way to fight the fire!

There is no money in the treasury with which to do this work, as it will take all we have and all that we will get the balance of the year to feed the children in the Home.

On yesterday, although only about half of our members were present, it being a bad, rainy day, I presented the matter to the church and asked our people to put up \$25.00 or \$30.00 as a starter for a fund of \$800.00 to be raised by the Baptists of Mississippi for the purpose of putting in this water connection and proper hose, etc., in order to give the children and the buildings all the protection we could against such an occurrence, and although I asked them for only \$25.00 or \$30.00, before I could take down the names of the people who were responding, I had \$52.00 subscribed.

It now affords me great pleasure to send you this check, and ask you to publish this piece, and open up in your columns a subscription list, with the Tupelo church as a starter for \$52.00; and with the hope that every other church in the State of Mississippi will at once take up this matter and let us put in these improvements just as quickly as the same can possibly be done.

It ought to make the hair stand on the head of every Baptist in Mississippi to even think about such a condition existing as I have stated above.

Very respectfully,
C. P. LONG.
Tupelo, Miss.

Additional Contributions.
B. F. Poche, Guntown.....\$ 1.00
I. B. Coggin, Nettleton..... 1.00

Garden Guide Free

Be sure and send for Bollwinkle's 1915 Book. Everything for the Farm and Garden. Desk B, Bollwinkle Seed Co., New Orleans, La.

Don't Pay Too Much For Life Insurance

Consider what your policy will be cost you ten or fifteen years from now. Our great financial strength, and our conservative, yet eminently successful investments yield our policy-holders substantial dividends that materially reduce their premiums each year. We give you a most liberal policy at a minimum initial premium—and you will find our dividends most welcome in after years.

UNION CENTRAL LIFE INSURANCE CO.
Strong, stable, ably managed. Every man needs life insurance for business protection as well as for the protection of those dependent upon him. Investigate our liberal policies—you cannot find any that will give you more complete protection at smaller cost. Agents Wanted—men of character and responsibility.
J. C. CAVETT, General Agent, 310-311 Century Bldg., Jackson, Miss.
D. G. PATTON, Assistant General Agent

Capt. R. S. Thomas, Plantersville..... 10.00
P. E. Caruthers, Tupelo..... 2.50
Tupelo Church (additional)..... 6.00
Total.....\$20.50

SHUBUTA.

A social was given at the Baptist church Tuesday evening at 7:30 under the auspices of the Woman's Missionary Union in honor of the retiring pastor, Rev. Roy Chandler, and wife. Rev. O. S. Lewis, of the Methodist church, conducted the devotional exercises. The choir had fine music. Rev. J. M. Phillips gave a history of the church for sixty years, giving a chain of pastors, clerks, organists and deacons, and alluded to the building of Sunday School rooms last year at a cost of \$2,500.

Mrs. J. M. Phillips gave a history of the W. M. U.; W. H. Patton, a history of the Sunday School since 1873, and Mrs. F. J. Jones thanked the pastor for what he had been to the church, W. M. U., Sunday School and B. Y. P. U., and all those that had contributed to the building of the Sunday School rooms. After which refreshments were served. He left for his new field at Nashville, Tenn., Wednesday night.

Rev. Rosco M. Meadows, of Winchester, Tenn., paid us a visit, preached for us at 11 o'clock and 7:30 p. m. Church then went into a conference and gave him a unanimous call for full time. We take this method of thanking the numerous members that responded to the ad in the Record and ask them to take this as our answer. We have a batch of letters that would be valuable to any church without a pastor.
W. H. PATTON.
Shubuta, Miss., March 8,

NEW ORLEANS.

Things are going in a most splendid way at Grace Church and the prospects are very bright for this year. I think that we are going to show a decided gain in all phases of the work. The Sunday School is increasing in attendance, the church is being better organized every month and the membership is growing all the time. The Lord seems to be fighting on our side.

Yours very cordially,
R. L. POWELL.

Quickest, Surest Cough Remedy is Home-Made

Easily Prepared in a Few Minutes. Cheap but Unequaled.

Some people are constantly annoyed from one year's end to the other with a persistent bronchial cough, which is wholly unnecessary. Here is a home-made remedy that gets right at the cause and will make you wonder what became of it.

Get 2½ ounces Pinex (50 cents worth) from any druggist, pour into a pint bottle and fill the bottle with plain granulated sugar syrup. Start taking it at once. Gradually but surely you will notice the phlegm thin out and then disappear altogether, thus ending a cough that you never thought would end. It also loosens the dry, hoarse or tight cough and heals the inflammation in a painful cough with remarkable rapidity. Ordinary coughs are conquered by it in 24 hours or less. Nothing better for bronchitis, winter coughs and bronchial asthma.

This Pinex and Sugar Syrup mixture makes a full pint—enough to last a family a long time—at a cost of only 54 cents. Keeps perfectly and tastes pleasant. Easily prepared. Full directions with Pinex.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, rich in guaiacol, and is famous the world over for its ease, certainty and promptness in overcoming bad coughs, chest and throat colds.

Get the genuine. Ask your druggist for "2½ ounces Pinex" and do not accept anything else. A guarantee of absolute satisfaction, or money promptly refunded. The Pinex Company, 257 Main St., Fort Wayne, Ind.

POCKET S.S. COMMENTARY
FOR 1915. SELF-PRONOUNCING Edition on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1915, also Topics of Young People's Society, Motto, Pledge, etc. Red Cloth 25c. Morocco 50c. Interleaved for Notes 60c. postpaid. Stamps Taken. Agents Wanted. Address

The Baptist Record, Jackson, Miss.

SOOR, ACID STOMACHS, GASES OR INDIGESTION

Each "Pape's Diapiesin" digests 3000 grains food, ending all stomach misery in five minutes.

Time it! In five minutes all stomach distress will go. No indigestion, heartburn, sourness or belching of gas, acid, or eructations of undigested food, no dizziness, bloating, foul breath or headache.

Pape's Diapiesin is noted for its speed in regulating upset stomachs. It is the surest, quickest stomach remedy in the whole world and besides it is harmless. Put an end to stomach trouble forever by getting a large fifty-cent case of Pape's Diapiesin from any drug store. You realize in five minutes how needless it is to suffer from indigestion, dyspepsia or any stomach disorder. It's the quickest, surest and most harmless stomach doctor in the world.

WINTERSMITH'S CHILL TONIC

not only the old reliable remedy for MALARIA but a fine general strengthening tonic and appetizer. For children as well as adults. Sold for 50 years. 50c and \$1 bottles at drug stores.

A HEATHEN SUNDAY SCHOOL.

Koreans are using Sunday Schools as an evangelistic agency in a novel way. They have formed Sunday Schools exclusively for non-Christians. So successful have they been that the parents are coming to the missionaries and speaking appreciatively of the work being done for their children and inquiring of "The Way" for themselves. Rev. C. T. Collyer, Treasurer of the Korea Sunday School Association, writes concerning this work: "To me the most interesting feature of it is that it is not directly any missionary's work. We have given the idea and the inspiration to the natives and they are doing the work. We want to multiply this kind of activity all through our territory."

Arouses the Liver and Purifies the Blood

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

NOTES FROM THE FIELD.

H. M. Long, Record Field Manager

I have not been in a hurry to send any field notes to The Record, because, in part, of my hurry to gather in for the paper that which it perhaps needs worse than field notes, to wit: money; and during the five weeks I have been at work I have collected something over \$400, and this in the face of the fact that the cry of war and hard times is heard on every hand. The ready response to the claims of the paper as presented by the field man, indicates the appreciation of the paper by its supporters and their interest in it.

Beginning at Shuqualak, my home town, I have canvassed several towns and at some the pastors and others have rendered very effective aid in securing renewals and new subscriptions. At Shuqualak Brother T. R. Paden, the much beloved pastor, cheerfully placed himself, his horse and buggy at my service, and thus equipped, I was not very long in finishing my work there.

Rev. R. H. Purser seems to be moving things in the old Macon church, and I am glad the church there has such an all-round man for pastor. A short while spent socially and in breaking bread in the home of Hon. T. W. Brame and his good wife, was one of the delightful experiences of my visit to Macon.

Pastor T. L. Sasser seems to be bringing things to pass in the Brooksville church, and also to be much in favor with his people. I am indebted to him for help in locating and finding the Baptists of the town. Renewing his own subscription, he put me in the way of securing other renewals and some new subscriptions. Brooksville and Shuqualak impress me as twin sisters, and an air of progressiveness is perceptible in each.

A short time spent at Artesia convinced me that marked improvements have been made there in the last few years. It has an air of thrift and progressiveness that it did not seem to possess in other years. Besides, the Baptists are more in evidence there than formerly and they are coming into their own. They have recently organized a church, and by this time, I suppose, have secured a pastor, and contemplate building soon. Watch the Artesia church grow.

At Columbus I failed to meet the pastor of either the First or the Second church. Both, I think, were absent from the city. Columbus is one of the growing and prosperous cities of the State.

Pastor W. A. Jordan, at Starkville, is a busy man, and seems much in demand. He was too busy to render me much help in the paper work, but being yet familiar with many of the people at Starkville, also with the Agricultural College, I did not need so much help to find the Baptists. Several moved up their figures and some new ones were added to our list. Pastor Jordan and the Starkville church are a whole team.

A night spent at Longview in the home of Prof. J. A. Lamb, was one of the pleasant events of my recent trip to that section. Brother Lamb is principal of the Agricultural High School of Oktibbeha county. Besides the local patronage, he has about forty boarding pupils, making something like 200 or more pupils in attendance. He and his faculty are doing a splendid work.

The Sturgis Baptists have for their minister, Rev. N. B. Wallace, but he was having a hog-killing time at the time of my visit, so I saw very little of him, and hence learned very little of church conditions.

At West Point there is another busy pastor in the person of Rev. R. L. Motley—so busy that I was deprived of his company in my work. He, however, furnished a list of prospective subscribers that was of assistance to me. Rev. E. B. Miller has his home at West Point and preaches to some churches in easy reach. I am indebted to friends here for their kind care and hospitality during my stay.

At Scooba, DeKalb and Electric Mills I met some staunch friends and supporters of The Record. Many kind things have been said all along the way touching the improvement of the paper. Have visited other places, but will write of these at another time.

SUMMER SCHOOL OF THE SOUTH

University of Tennessee, Knoxville
Fourteenth Session. Largest, best and cheapest Summer School for Teachers in the South. Former features retained. New Courses in Country Life Problems, Latin-American History and Trade Conditions. Preparation for College. Credit toward Degrees. Reduced Railroad Rates. June 22 to July 30. Fine Music, Lectures, Visitures, Excursions. Write for Announcement.

Bargains in Books

LATEST LIST OF BOOKS IN THE FIFTY-CENT EDITIONS, FORMERLY SOLD FOR FROM \$1.25 TO \$1.50.

Substantially Bound in Cloth

Here is a new list of books which have just been received at The Baptist Record Book Store. They are sold there at 50 cents each, and we give our mail customers the same special price (postage 10 cents a volume extra).

.....At the Sign of the Fox—Barbara.
.....813—Maurice LeBlanc.
.....The Long Straight Road—George Horion.
.....The Miller of Old Church—Ellen Glasgow.
.....The Courage of Captain Plum—James Oliver Curwood.
.....Hecla Sandwith—Edward U. Valentine.
.....The Londoners—Robert Hichens.
.....The Penitentes—Louis How.
.....Adventures in Contentment—David Grayson.
.....The Gold Brick—Brand Whitlock.
.....The Damnation of Theron Ware—Harold Frederick.
.....The Golden Silence—C. N. and A. M. Williamson.
.....The Law of the Land—Emerson Hough.
.....The Case of Richard Meynell—Mrs. Humphrey Ward.
.....The Tower of Ivory—Gertrude Atherton.
.....The Singing Mouse—Emerson Hough.
.....Lady Baltimore—Owen Wister.
.....Edges—Alice Woods.
.....A Son of Austerity—George Knight.
.....Richard Carvell—Winston Churchill.
.....The Sentimental Adventures of Jimmy Bulstrode—Marie Van Vorst.
.....Roach & Co., Pirates—Hector Fuller.
.....A Lady of Rome—F. Marion Crawford.
.....An Idyll of the Wabash—Anna Nicholas.

SPECIAL OFFER

Order five copies from this list and we will send them postpaid for \$2.50, thus saving you the postage. This is a big value and you have the chance to lay in a supply of good reading. Check the books you want, fill in the coupon below and mail it with your remittance.

COUPON

THE BAPTIST RECORD,
Jackson, Miss.

Sirs:—Send me the books I have checked above. I enclose

\$..... Send by return mail.

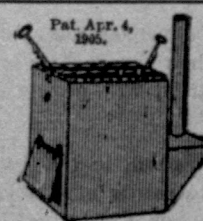
(Signed)

Postoffice

ADDRESS

The Baptist Record.

160 EAST CAPITOL STREET
JACKSON, MISSISSIPPI.



THIS CANNER has daily capacity of 400 to 800 cans. Requires neither cook stove nor furnace; burns wood or coal. Used by thousands of Tomato Club Girls and Government Agents. March sale

Write for catalog.

Department Religious.

FARM CANNING MACHINE CO.

Meridian, Miss.

\$5.75

Mississippi Woman's College

We are now in the midst of our third session with increased attendance and greatly improved equipment. Our new Administration Building is the last word in college architecture. In addition to regular college courses the students are trained in denominational, church and Sunday School work. If you desire your daughter to receive a standard college education, to be developed in Christian graces, to be a more loyal because a better informed Baptist, send her here.

For new catalog, address

J. L. JOHNSON, Jr., President, Hattiesburg, Miss.

